Nova Medendi Ratio,

A Short and easie

Method of Curing.

Exemplified by a

TERNARY of *Radical Medicines,*

UNIVERSAL

In their respective CLASSES.

Viz. { PURGATION, TRANSPIRATION, ROBORATION.

Compleating these three Grand Operations for Cure in all Diseases.

Directing the Diseased in their gentle and efficacious workings, for relief in the most deplorable Infirmities.

By *Everard Maynwaringe,* Doctor in Physick and Chymical Philosophy.

Frustra fit per plura, quod fieri potest per pauciora

LONDON,

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Licensed,

Decemb. 12. 1665.

To the Preſident and Governours incorporated; for employing the poor in the County of *Middleſex*, within the weekly Bills of Mortality.

The Right Honourable Thomas *Earl of* Southampton, *Lord high Treaſurer of* England, *Preſident.*

Edwin Rich, *Eſq; Deputy Preſident.* Humphry Wilde, *Eſq; Treaſurer. Sir* Robert Atkyns, *Knight of the* Bath. Will. Liveſy, *Gent.* Tho. Povey, *Eſq; Sir* Will. Cony, *Knight.* Joſeph Ayloffe, *Eſq;* William Barker, *Eſq;* Henry Dacres, *Eſq; Doctor* Spurſtoe. *Doctor* Beaver. Simon Middleton, *Eſq;* John Smith, *Gent. Sir* Lancelot Lake. *Sir* Thomas Littleton, *Baronet. Sir* Reginald Forſter, *Baronet*, &c. *Governours.*

My Lord, and Gentlemen,

HAving lately received a Truſt from this Honourable Court; the Care and tuition of a conſiderable number of ſick Perſons in this laſt Viſitation of Plague; and now finiſhed that undertaking: I thought it not incongruous (the following Treatiſe being ready

dy for the Preſs) to prefix this ſhort and general account of that tranſaction in the front of this work; *tanquam obſervantiæ meæ publicum indicium*; as alſo that the Medicines herein treated were the *Auxilia Medica*, principal inſtruments I uſed ſuccesfully in the recovery of thoſe perſons, by the bleſſing of God upon my endeavours.

The number of the Sick ſeized with the Plague, and delivered to me at your Peſt-houſe, were *Eighty* (many being ſwept away before I aſſumed the charge.) The perſons I have h aled (by Divine aſſiſtance) and returned ſafe, are in number *Fifty ſix.*

If any ſhall think the number ſaved but few to the number viſited, I have much to plead in that behalf; and yet I might confidently ſay, few or none practiſing in this City had better ſucceſs; the intractableneſs of this raging Diſeaſe often deſpiſing and rejecting the moſt prudent Rules, and powerful Medicines; as the ableſt Phyſitians alſo I have converſed with, in this Viſitation, ingeniouſly will confeſs, though ignorant boaſters perhaps may talke at a higher rate.

The incommodiouſneſs and diſadvantages

of

of the place was no ſmall obſtacle to my endeavours, as the particulars will evidence; all which happened from the unexpected fierceneſs of this devouring Peſt; removing this Honourable Court before a through proviſion and accommodation (ſuiting with the nature of a Peſt-houſe) could be ſetled and compleated: For the future I queſtion not but your prudence and pious care for theſe People, will ſo order and eſtabliſh ſuch conveniencies, and Medicinal aſſiſtance, as may beſt ſecure them from, and preſerve them in malignant and contagious Diſeaſes.

I ſhall not here reckon up my hazards and trouble, which was eminent amongſt theſe infected (much more than with others of my Patients in the City) aggravated from the people upon a double account, Natural and Civil: but ſhall wave particulars as not neceſſary to relate here.

My Lord, I have not elſe at preſent to report but this general account, hoping my endeavours and ſervice laid out in this undertaking may be well accepted of; as alſo this follow-

following Work, which is preſented to your cenſure, and devoted to your ſervice, in teſtimony of my due reſpects; and that I am,

My Lord,

and Gentlemen,

Your moſt faithful Servant.

Everard Mayngwaringe.

London, Decemb.
14. 1665.

Preface.

Having for ſome years employed my ſelf in Pharmacy, to ſerve my own Practice; endeavouring thereby to improve Medicines, by the curioſity of their preparation and compoſition, to the greateſt energy I could advance them (which by preſcription and appointment cannot be done, but by inſpection and manual operation) in the proſecution whereof I found much ſatisfaction and diſcoveries concerning Medicines; whereby their virtues and manner of operation were laid open and demonſtrated, which before were latent or clouded, and conjecturally depended on: and being ſatisfied in the intentions of Cure, in all Diſeaſes, that they are not many, but reducible to a few heads; I formed Medicines anſwering thoſe intentions, working on them and improving them to that extent and latitude, whereby they became Univerſal in that Claſſis of intention: ſo that hereby both Patient and Phyſitian, are freed from the tedious trouble of multiplicity of Medicines, and Cures performed with better ſatisfaction, ſecurer, and more expedite.

Now the three grand intentions of Cure are, Purgation Tranſpiration, *and* Roboration: *Scarce any Diſeaſe but will fall under theſe general heads, or indication for Cure: ſo that a Medicine operating radically, is Univerſal, and fully anſwers all intents and purpoſes under that general Head and Claſſis; and the Medicines ſo formed and improved to that extent of power, ſhall be as effectual in various and different caſes (being radi-*

cal)

cal) as the Specificks and appropriate Medicines peculiarly composed and wrought for those several purposes and infirmities.

And this is not asserted upon a bare fancy, but founded upon sound Reasons and Principles of Art, confirmed by practice; the truth whereof may easily be illustrated and made evident.

And to attest what hath been said, the Medicines hereafter treated of, will give testimony to inform the prejudicate, and convince the contrary opinionated.

E. Maynwaringe.

From my House next
the *Blew-Boare* on
Ludgate-hill, London.

Con-

Concerning the UNIVERSALITY of MEDICINE, OR, *The Latitude and Extent of* Single Medicines *in their Operation, challenging the denomination of* UNIVERSAL.

TO clear the Title of this Book, and to anticipate the Cavils and Objections that ſome may frame againſt the Medicines herein denominated Univerſal; I think it neceſſary to diſcourſe the Latitude and Power of a Single Medicine, whether it may extend ſo far as to merit the Title of Univerſal.

Some there are (through ignorance) deride a Univerſal Medicine, *eo nomine*; and one reaſon why a Univerſal Medicine thus contemned, is, becauſe there are ſome Pretenders, that boaſt they have found out ſuch, whoſe abilities are not competent to acquire, nor to demonſtrate the poſſibility or rationality of ſuch; but deluſively ſpread a large Net to draw in all diſeaſed whatever to their pretended Univerſal Medicine.

The World therefore being ſo often abuſed upon this ſcore, thinks there is no ſuch thing in the world, but vainly aſſerted; and I wiſh ſome care and courſe might be taken to prevent ſuch abuſes, which defames our Art, and injures the acceptance of Laudible Medicines.

For the Pretenders to *Arcanum's* of this latitude, not accompliſht with Literature, not Legitimated in the Art, may juſtly be ſuſpected; but that a perite Artiſt and diligent Operator in Chymiſtry may obtain and be Maſter of ſuch, is reaſon to averre.

But that I might not be miſtaken herein, I ſhall tell you what I underſtand by a Univerſal Medicine; I do not mean abſolutely univerſal, as if one ſingle Medicine were ſufficient to cure all Diſeaſes whatever, in all Bodies, without exception or limitation; although I know ſome great Philoſophers that plead for it: but by a Univerſal Medicine, I underſtand ſuch a one as is graduated to a high pitch of energy, and hath adepted a latitude Univerſal, according to that intention of Cure in all Diſeaſes.

Now there is three principal intentions of Cure aimed at, by which diſeaſes are profligated and ſubdued:

Namely, { Purgation, Tranſpiration, and Roboration.

And the whole Art of Curing, or Indications reſpecting the Medicine, may be limitted and bounded within a few Claſſes. So that a Medicine Univerſal in its Claſſis, ſhall ſerve for all intents and purpoſes within the latitude of that Claſſis, and may fitly be termed Univerſal; to diſtinguiſh them from peculiar, appropriate, ſpecifick Medicines.

For example; A Medicine may be Univerſal in Purgation; ſo that in all caſes where Purgation is requiſite, this Medicine will be fit and properly uſed. Such a purgative Medicine that cleanſeth all impurities and degenerate matter; and he that hath this, need not trouble himſelf with variety of Purgers, ſo called and eſteemed, *Phlegmagoga*, *Cholagoga*, *Melanagoga*, *Hydragoga*; which indeed are but fancies, and if any difference be in the excrements voided, upon the exhibiting theſe ſeveral Purgers, it is by reaſon of the various firmentation cauſed from their peculiar delitereous qualities, not from the diverſity of humour præexiſting in the Body, and *electivè*, peculiarly attracted and brought forth by the Medicine.

And although I do not deny but that the ſuperfluous degenerate humours to be evacuated, are divers, according to the diverſity of bodies, which for diſtinction ſake you may call Phlegme, Choler, Melancholy, *&c.* being of different natures: Yet one good purgative Medicine is ſufficient to diſcharge all theſe effectually; ſince that Purgatives do not operate *electivè*, but *fermentativè*: and therefore what degenerate matter the Body abounds with, that is brought away, be the Medicine this or that.

Hence it comes to paſs, that from one and the ſame Medicine in

in ſpecie, given to ſeveral Bodies, works diverſly, and cauſeth far different excrements to be voided, which if there were a peculiar attraction it would not be ſo.

But ſome will ſay, If it be ſo, why are many ſo curious in making choice of Medicines in this or that caſe?

I Anſwer, as to the Multiplicity of Medicines, it is not neceſſary we ſhould be curious and inquiſitive after. But the curioſity lyes in the choice of ſuch and ſuch ingredients; and in the dextrous and artificial preparation of them; correcting that which is noxious and removing impediments, denudating, laying bare and naked, their virtuous qualities that were inveſted and hidden, whereby they powerfully exert and put forth their efficacious operations, and excelling virtues; and by this means they acquire their latitude of Univerſality.

The multiplicity and ſubordination of Medicines argue their weakneſs, anguſtneſs, and inability: but the ſimplicity and ſingularity of Medicine in curing, declares and commends its power and worth. *Fruſtra fit per plura quod fieri poteſt per pauciora.*

In vain it is, and derrogating from the exquiſiteneſs of this Art to accumulate and multiply Medicines, ſince by induſtry, ſome few are attainable, that may ſerve a Phyſitian in all caſes; according to that intention of Cure, whether it be by Purgation, Tranſpiration, or Roboration.

I ſhall not deny the bounty of Nature in affording variety of Specificks; but why we ſhould wander after their uncertainty and multiplicity, of which we can give no certain account, ſince there is a more conciſe way of Curing by Univerſals, founded upon Reaſon and manifeſt operation, reſpecting the firſt declenſions and deviations of the vital principles. Ordinary languid Medicines work by gradation, appropriation, and ſubordination; where one leaves and is able to reach no farther, another begins and proſecutes a little farther, then a third, and a fourth, *&c.* and this called a courſe in Phyſick, from the ſeries and order of Medicines thus uſed; which is both tedious in the progreſs, and uncertain in the event.

The Chymical Medicines (I mean the *Arcanum's* of perite Artiſts) are of a higher energy and larger extent, bringing within the ſphear of their activity many Diſeaſes, which muſt ſubmit to the power of a ſingle Medicine, operating univerſally within the latitude of its Claſſis. He that compoſeth Medicines radically, according to the principles of mans Body, that ought to be preſerved

in, or reduced to their integrity, shall find himself bounded in his aimes, leading him up to the same *punctum* and mark, like several lines from a Circumference to the Center; that what he aims at in one disease, he must aim at the same in many: and therefore he that traceth Diseases aright, and home to their birth, though by their various *Phænomena* and Symptomatical appearance, are very dissonant and unlike; yet will often find they have affinity *in radice*, do own the same Origination and Morbifick Cause, and do arise from a deficiency of the same Principle, and will admit of the same Cure.

Many Diseases (I say) though various and different in their germinations and fructifications, by reason of the structure and Fabrick of mans body, consisting of parts differently organized, and acted variously in their several Offices, do therefore shew a different face in their appearance; yet they have a near alliance and unity in the root from whence they spring: The Principles of our Composition being but few, though Diseases from their disorder and disjunction be very numerous.

Mans Body, like a curious Engine, though going with several motions, yet there is a *Primum Movens*, one chief Mover, that sets all the rest on work, that does *inflare*, breath in Life and motion into all the parts.

Nor let it seem as a fallacy thus to urge the Universality of a Medicine, and make it applicable, as a fit Instrument in opposing and destroying variety of Diseases; since most Diseases do arise, or are promoted and continued approximately, by a deficiency or alienation and depravation of the Archeus, as *Helmont* terms it, this general agent in mans Body.

The Spirits in mans Body is this great Universal movent, by whose impulsion the several functions and operations of the Body are performed. Now that which is congenerous, gives activity and vigour to this vital Principle, blotting out the Idea's of disorder impressed upon the same, must needs have a great latitude and measure of universality in opposing very many Diseases, since there are very many, rising principally from a defect of this *impetum faciens* of *Hippocrates*, which is imployed in all parts of the Body; and therefore that Medicine which assists and unites with this vital Principle, the general Agent in all functions of the Body, is universal in Roboration, and shall perform great effects in all debilities, in what faculty or part of the Body soever.

Con-

I. Classis.

Concerning Purgation.

IN the Cure of moſt Diſeaſes, thoſe that follow the precepts of Art, begin with Purgation; becauſe from the moſt general opinion of Phyſitians, excrementitious and bad humours are the cauſe of moſt Diſeaſes, which being rightly underſtood may paſs for Truth; that is, the Liquors and Juices of our Bodies being pure according to their natures, do very much maintain health and vigor; but degenerating from their integrity, and being vitiated from what cauſe ſoever, diſpoſeth and detains us in a morbifick ſtate. Moreover, all that we receive into the body, is not fit to be kept there, but part of our food is aſſimilated and uſeful for the Body for a continual maintenance, and part is rejected and caſt forth: and therefore nature hath appointed ſeveral emunctories and draughts, for the daily excretion and voidance of what is ſuperfluous, after the ſeveral digeſtions and o[illegible]rations of nature upon our aliment received.

Nature keeping a due courſe thus, there will be no need of Purgation, when Nature fully performs the work her ſelf in her daily order; but by reaſon of intemperance, improper food, irregular cuſtomes and debilities of nature, variouſly procured (as my *Tutela Sanitatis* declares at large) the aforeſaid order and execution of Offices and functions is not duely kept in our Bodies, but the regular Oeconomy ſubverted; therefore ſuperfluous and degenerate matter remaines and abounds in ſeveral parts of our bodies, which neceſſarily muſt be evacuated and diſcharged, or various diſeaſes thence will ariſe, according to the nature of the humor, and condition of the part, where it ſubſides and infeſts, Idiopathically and Sympathically.

To help therfore the deficiencies of nature, and in imitation of Nature

Nature in her own order, Art hath invented and provided ſeveral meanes to diſcharge the Body of ſuperfluous matter; by Stool, by Urine, by Sweating and Tranſpiration, by Womens monthly Purgations, *&c.* And by ſuch means rightly uſed, Nature is reduced to good order and preſerved from ruine and decay.

Purgation is inſtituted and ordained chiefly to cleanſe the firſt region of the Body, and to carry off what is fit to paſs that way, and to be voided by the Guts: and this operation is neceſſary in the Cure of moſt Diſeaſes; for although the infirmity lie not in the firſt Region of the Body, neither in the Stomach, Gall, Guts, Meſentery Liver nor Spleen, yet 'tis aggravated if thoſe parts be foul; and probably may be the Original and Foundation of thoſe Infirmities, by Conſent or Tranſmiſſion: Nor ſhall Medicine carry its virtue without impediment and abatement, if thoſe parts be clogged and obſtructed. Therefore Purgation is premitted as a regular and due courſe in the Cure of moſt Diſeaſes.

Now to make choice of a fit and good Medicine, that will cleanſe the Stomach, Gutts, Meſentery, *&c.* without offering injury to their peculiar Ferments, that is, not to alienate them from their proper diſtinct natures (as my Treatiſe of the *Scurvy* ſets forth) not to impreſs and ſtamp new qualities upon them; this is a Medicine you may freely uſe, and expect great relief from, in keeping thoſe parts pure and clean, and free from Obſtructions.

But if you uſe Purgers of a deleterious and virrulent quality, that acts *per modum veneni*, they will characterize their virrulencies and exotick properties upon the parts, alienate and debilitate the Ferments in their Functions and Offices; and the often uſe of them impaires Nature very much, though for the preſent ſometimes alleviation does accrue from the evacuation procured, though by bad meanes: and of this nature are moſt of the Purgers formerly, and ſtill uſed by *Galenick* Practiſers in Diet-drinks, Apozems, Infuſions, Syrups, Powders and Pills: fictitiouſly and fallaciouſly diſtinguiſhed into Purgers of Phlegm, Choller, Melancholy; with which alſo I have been deceived by vain Traditions, and authorities of the Ancients in our Faculty; but now ſatisfied to the contrary, and otherwiſe informed by Practice and Obſervation; and therefore have declined their uſe, and thrown away ſuch Medicines, though carefully made and prepared for my own Practice; labouring for that which is truly Purgative; that is, which cauſeth a benign fermentation and ſeparation of the impure from the pure, that is to be retained;

Quali humore quiſquis abundaverit, ſumpto Pharmaco purganti, talis evacuatur.

and

and then Nature in that milde turgency, ejects the ſuperfluous and noxious matter ſo ſeparated, afterwards returns to ſedation and reſt again.

The prime effect therefore of a Purgative, is to cauſe a gentle fermentation, whereby heterogeneous and aliene matter is ſeparated from that which is nutritive, uſeful and good; than to cauſe fluxion by an amicable abſterſion and ſtimulation, thereby to educe and bring it forth; and Purgation thus rightly performed, brings great advantage to the body, for preſervation and defence againſt Diſeaſes approaching, as alſo for Curation, to remove Diſeaſes already ſeated. *Purgantis Medicamenti virtus, eſt fermentativa, non attractiva.*

Concerning Purgatives and Purgation, many Queſtions might be ſtarted, but I muſt omit them at this time, for brevity ſake, intending but a ſhort Tract.

And ſince Purgation is thus neceſſary, and purgatives ſo choicely to be pitcht upon, not every Medicine that cauſeth Stools, but endowed with ſuch properties as is already related. I have been a diligent ſearcher and improver of ſuch a Medicine, that may anſwer the intentions propoſed; and by degrees of improvement in ſome years time, with various alterations and trials, have advanced and perfected a Purgative vegitable extract, that fully pleaſeth me in its manner of operation and effects: and what benefit Purgation will bring to paſs in Curing, as doubtleſs much (righty inſtituted) I ſhall require and may well expect from this Medicine, and have received much ſatisfaction from hundreds of my patients that have uſed it in various Infirmities: and this Medicine is my *Scorbute Pills*, ſo called, becauſe the firſt intention of them was for Scorbutick perſons. Now the *Scurvy* (as appears at large in my Treatiſe of that Diſeaſe) is complicated with all manner of Diſeaſes; that particular Medicines for the Scurvy in one perſon, being too narrow, not adequate to the latitude of the Diſeaſe, will take no effect in many Scorbutick Perſons; but ſuch as are radical and graduated in Univerſality, are the powerful and laudible Medicines. I have therefore framed and improved this Medicine by time and experiments, to anſwer all intentions in Purgation, that where and in what caſes Purgation is required, this Medicine will anſwer the ſcope of the intention, comprehending within its limited power, the latitude and full purpoſe of Purgation in all perſons and caſes.

I had, and uſed Purgative Medicines of all ſorts, of my own preparation, that is, peculiarly appropriated to ſeveral purpoſes (and for

for ſeveral humours (as I then ſuppoſed) but now I have laid them aſide as uſeleſs and frivilous.

Theſe Scorbute Pills perform better with more ſatisfaction to me, and pleaſure to my Patients, in various and divers caſes, than thoſe particular Medicines peculiarly wrought, and fitted for thoſe purpoſes; and not only in divers caſes, this *Medicine* is beneficial, but in contrary caſes I have experimented it, and found good effects.

For example; in opening Womens Obſtructions, they are very advantagious; and I have given theſe Pills to Women that have had their Courſes three weeks together, and that in abundance; and this *Medicine*, hath taken away the acrimonious ſeroſity of the Blood; and then nature being no longer provoked, hath retired from that extravagant courſe, and prodigality, in exhauſting the vital ſtream.

And that Phyſitian who hath the right notion of a radical *Medicine*, and by his induſtry can purchaſe it, ſhall not trouble himſelf about many *Medicines*, yet perform great and ſtrange effects. Practiſe then will be much more delightful to him, when his *Medicines* are of that extent, as will fitly apply to various caſes.

As for the Diſeaſed, if your condition be ſuch, as may cauſe you to doubt how to proſecute the moſt effectually againſt your Diſeaſes, I ſhall reſolve and direct your courſe, though at a diſtance, upon information given me.

But to give you ſome brief account of the Scorbute Pills, from my own experience and obſervation, in divers caſes, upon ſeveral of my Patients.

They are efficacious againſt the defects and errors of digeſtion in the Stomack, and the bad ſymptoms ariſing from thence; as oppreſſion, fulneſs, nauſeating, wind and belching, pain and loſs of appetite; they unload a heavy oppreſſed Stomack, clogged with corrupted, indigeſted and depraved matter; they gently cleanſe and evacuate, leaving a grateful aſtriction and roboration behind: They deſtroy Worms, and prevent their breeding, carrying off the putrid matter whereof they are generated.

In Splenetick and Hepatick Diſeaſes, they are effectually abſterſive and aperitive, opening obſtructions of the Spleen and Liver, Gall, *Meſentery* and Guts, removing their morbifick Cauſes, which produce a cachectick or ill habit of Body, Hypochondriack *Melancholy*, and Jaundice. Theſe cleanſe and evacuate gently, whereby

by the forenamed parts are exonerated and diſcharged of crude, coagulated, depraved, fermenting matter; which remaining there congeſted, or otherwayes tranſmitted, various ſymptomes do ariſe in ſeveral parts of the Body; as laſſitude, debility, and decay of ſeveral functions in the Body, from fruſtrated and vitiated digeſtions.

For Scorbutick perſons, and their various Infirmities, theſe Pills are the beſt abſterſive and purgative Medicine I ever made uſe of, leaving no bad impreſſion behind, or debility upon the parts, as moſt purgatives do, and are offenſive to Nature and diſguſtful, though *per accidens*, auxiliary and helpful by removing ſome humoral morbifick cauſe, yet require correction and roboration of parts, afterwards, by reaſon of their virulent property.

For Hydropick Bodies, and the ſeveral kinds of Dropſies, theſe Pills are profitable in the Cure, and do evacuate ſerous or watry humors, accumulated and preternaturally retained in the Body.

They open obſtructions, and are helpful to Women whoſe monthly Courſes are ſtopt, abated, or altered contrary to the cuſtome of Nature, and reduceth them to good order. They cleanſe the Mattix, and evacuate noxious humors collected there; diſſipate vapors, and are profitably uſed by thoſe who are ſubject to fits of the Mother.

For Diſeaſes and Infirmities attributed to the Head, they are advantagious and properly uſed; as in Apoplexie, Epilepſie, Convulſion, Palſies, Vertigoes, Sopotiferous and drouſie Infirmities, Rheumes, Head-aches, *&c.* by eradicating their occaſional cauſes, that require abſterſion and evacuation in the lower regions of the Body.

Diſeaſes aſcribed to the Head, for the moſt part do ariſe from inferiour parts, occaſioned by their impurities, obſtructions and diſorder; for one that is Idiopathically afflicted, ten are Sympathically affected by conſent of parts, and tranſmiſſion of ſome Morbifick matter thither.

Theſe Pills are good in Pectoral Infirmities; Diſeaſes of the Breaſt ariſing from Phlegm, and crude indigeſted humors, cauſing difficulty of Breathing and Coughing.

I might inſtance in various particulars wherein this Medicine is uſeful and proper, but that would be tedious to relate; therefore in general I muſt affirm from manifold experience and trialls, as alſo for the reaſons before mentioned, that for all occaſions where

Purgation is necessary in the Cure; these Pills are fit and profitably used, and is a Universal Medicine in Purgation; nor do they only cleanse and carry away excrementitious degenerate matter, which occasions many Diseases (according to the diversity of parts to which it is transmitted, and from consent of parts though not transmitted) but also are amicable and friendly to nature in their operation, performing with much ease and gentleness, that the weakest Bodies may use them with good success, proportioning the dose according to the ability of the Body.

The dose for Man or Woman is two or three Pills ordinarily; some Bodies (though very seldom) require four Pills, according to the strength and condition of the Body to operate.

So much difference there is in Bodies for Purging, that two of these Pills are sufficient for many; some will require three Pills, very seldom four. I have known some soluble gentle Bodies, that one Pill over night hath given three or four stools next day: therefore try your Body first with a lesser dose, then if it require more, you may add to the next; and be not too bold at first.

Tutius est peccare in defectu quam in excessu.

For example; if you have a stubborn Body, difficult and hard to purge, and the first dose works very little, the next dose you may take one Pill more: but if you have a laxe gentle body, easie to Purge, then take a lesser dose, and abate a Pill if the first work too nimbly with you. The difference of Bodies is such in operation (especially purging) that they require a different quantity for their proportion, which cannot so exactly be determined and appointed by the prescience of the most skilful Physitian, but by a rational conjecture, until the first experiment and trial of their Bodies (which uncertainty is not in the Medicine, but in the diversity of bodies) and after the first dose, your own reason and condition of Body will prompt you in the next, whether to keep to the same, to augment or abate. *And remember this as a necessary caution, that you covet not strong Purges and large evacuations, to have many Stools in a day (a common error) which offers violence to Nature, and forceably sweeping down both good and bad together; †but rather choose to draw away the offending cause gently by degrees, giving nature time for separation, the pure from the impure and noxious; four or five stools in a day is sufficient, but not to exceed six, and that number I intend you to aim at and no more; and you will find it much more beneficial, Nature more kindly assisting, and less weakned.

**Solutiva enim fortia cum succis exuperantibus magnam spirituum faciunt solutionem.*

†Eradicativa evacuatio optime per plures perficitur evacuationes minorativas.

Some

Some there are, who unleſs their Phyſick work half a ſcore or a dozen times, think they have kept houſe for nothing, and their mony caſt away, accounting the goodneſs of their Phiſick by the number of Stools; but they deceive themſelves very much in deſiring ſtrong Purgations, which weaken and impaire nature, leaving ſuch impreſſions behind, and cauſing ſuch effects, ſometimes worſe then the diſeaſe they took them for.

Concerning preparation before Purging, much talked of, take this advice; that ſoluble bodies, eaſily yeelding obedience to gentle purging Medicines, need no other preparation then what Nature hath provided in the diſpoſition of their own Bodies; but for thoſe Bodies that are more hot, coſtive and very ſtubborn in operation, it will be advantagious and facilitate their Purgation, to eat ſtewed Prunes, or drink Whey or Sider two or three days before, which will prepare, coole and open your Body, make it more ſoluble and eaſie in purging.

The times for taking theſe Pills generally is thus, except good reaſon (in ſome bodies) to the contrary. Take one Pill over night going to bed, having eaten but a light Supper at ſix of the Clock before: the next morning early in bed take the remaining part of the doſe, and you may ſleep an hour after if you pleaſe, but not longer, nor lye long in bed after, leſt you check the operation of the Medicine, and thereby cauſe you to be ſickiſh at Stomack in your riſing: when you are up drink a little warm Poſſet-drink, or thin Broth for this purpoſe, and forbear eating until Noon.

Theſe Pills take thus every fourth or fifth day, and you will find it beſt to give ſuch intermiſſion; Chronick or Old Diſeaſes muſt have time to be eradicated, and you muſt reduce Nature from an ill habit by degrees, better then haſtily; as Diſeaſes come on, gradually prevailing upon Nature, ſo Nature by degrees muſt be reſtored again to her power and regularity. *Cum natura malè ſuſtinet repentinas mutationes.*

Semper expedit paulatim ducere quam ſubito.

For the manner of takjng; whereas theſe Pills are appointed to be taken, one Pill over night, the other in the morning; yet if you find any inconvenience thereby, you may take the whole doſe in the morning very early, and lye in bed two hours after; but if you have not a juſt cauſe for alteration obſerve the preſcription.

For going abroad after your Pills, if you deſire it or occaſions require (being in a courſe of prevention, or declining, not ſick and diſabled) take this advice; If your Body be indifferent ſtrong, not

apt upon small occasions to take cold, the season temperate and fair summer weather, having moderated the dose of your Pills to work but three or four times at most, you may then go abroad without prejudice, but if otherwise it is better to forbear.

If any ask at what times of the year these Pills are to be taken, I answer, you may safely take them and with benefit at any time of the year, provided you order your self suitable to the season; that is in Winter a warm Chamber, and good fire; in Summer a cool room free from the Sun; be moderate in clothing, and gentle in motion not to heat your self: for the mornings, in the midst of Summer they are temperate and fit for Phisick, and the operation will be done before the heat of the day; so that in this temperate climate, you may take Physick at any season of the year, with discretion, the Dog-dayes not excepted, although it is the opinion among the vulgar, that time is dangerous to take Physick in, but that is a vulgar error, easie to be refuted; but I must be brief and wave Controversies now.

II. Clas-

II. Classis.

Of Tranſpiration and Sweating.

Told you that the intentions of Cure in moſt caſes, if not all, will fall under ſome of theſe three Heads; Purgation, Tranſpiration and Roboration; and a Univerſal or well graduated and prepared Medicine in each, will ſatisfie the ſcope and latitude of its Claſſis.

I come now to the ſecond, namely Tranſpiration or Sweating, to diſcourſe and lay open briefly the benefits that ariſe thereby, being procured by laudable efficacious Medicine rightly prepared and fitted for that work.

The Body of Man is perſpirable and in his due ſtate of health continually more or leſs does Tranſpire and breath out humid vapours and ſuperfluous moiſture by the pores of the Body; hereby the maſs of Blood and habit of the Body is cleanſed and diſcharged of that which is impure, ſuperfluous and unfit to be retained; and this inſenſible evacuation is ſo neceſſary, that without Tranſpiration the maſs of Blood cannot be depurated: Purgation does well and acts its part, and ought to be præmitted in moſt caſes, which alone does check a diſeaſe and leſſen it, and may eradicate all morbifick matter in the firſt region of the Body; but if the maſs of Blood, and habit of the Body be tainted and corrupted, the vital ſtream, and thoſe parts irrigated and fed from thence are not purified as they ought but by Exudation and Tranſpiration; and the Spirits that are clogged and infeſted by impure matter, which darkens their light, cauſing melancholy and indiſpoſed heavineſs; are hereby relieved and unfettered, become briske, volatile and lively as before. And in promoting this operation we imitate and aſſiſt Nature which continually does *emittere & tranſpirare per poros*, at leſt ought ſo to breath forth ſuperfluous vapours & humidity; and

when

when this is cohibited and restrained, by occlusion and shutting up the pores by cold or otherwise; or nature unable thus to relieve and discharge her self by reason of debility and insufficiency in separating and protruding: It is not long but some Disease, or many ariseth from the course of Nature thus impedited and altered.

Hence Febrile fermentations, Æstuations, and preternatural Ebullitions, and from hence hundreds of Symptoms in various parts of the Body; Erratick paines, Restlesness, Perturbation and unusuall Watchings, Convulsions, Epilepsies, Vertigoes, Syncope's, Angustnes and difficulty of Breathing, Cachexies, Defædations of the Skin, Spots, Pustul's and Tumors of all sorts, Head-aches, Rhumatismus, Gouts, *&c.*

Now I would not be mistaken herein, as if these Symptomes did totally and solely depend upon the forenamed causes, as if they could not be procured any other wayes; No: These and many more are æquivocal effects, and are generated and procured by other causes also: as loss of appetite is procured diversly; Feavers are caused many wayes; by Surfet, violent Exercise, strong Wines, Cold, *&c.* but that they are also procured by the causes alledged, which I now am treating on, I think none will deny that have a competent knowledge in Physick.

Hereby you may understand the benefit that does arise by the regular course of Nature in her daily operations and excretions, and the profitable assistance of Art in promoting them when impeded, as also the prejudice and damage by the contrary. Now finding Transpiration so necessary, ordained by Nature, and daily used, which being impedited, many Diseases and Infirmities arise: I laboured to prepare a Medicine that might fully answer the scope of that intention, that might operate only by Transpiration, and Exudation or Sweating: and by a kindly assisting of Nature in that operation, might depurate the whole mass of Blood; and free the habit of the Body from any impurity or putrid matter that might lodge there, which at certain seasons, and by occasional causes, ferments and produceth various internal Distempers and Diseases, or external and cutany Defædations; as Scurf, Scabs, Pustul's of all sorts, Blains, Tetters, Ringworms, Apostumes, *&c.*

Extractum Sudorificum. And this Medicine I call my *Sudorifick Extract*, which operates *per Diaphoresin*, by Sweating and Transpiration, and something by Urine.

This Medicine advanced by several trials and alterations, having ac-

acquired its latitude of Univerſality, is uſed ſucceſsfully in all caſes that require Sweating or inſenſible Tranſpiration.

Now becauſe our Blood, eſpecially in theſe Nothern Climates, does abound with a *Seroſa colluvies*, a Serofity, or ſuperfluous watry Humor; a good Sudorifick Medicine is of great uſe: For when this ſerous matter abounds and encreaſeth either by the inſufficient attraction and ſeparation of the Reines, that ſhould expend and drain it: and that the pores are ſhut up, and Tranſpiration denyed, that ſhould inſenſibly exhauſt it, does then by preternatural retention degenerate and change its nature and properties; that which was milde turns acrid, ſharp and moleſting, and variouſly degerating doth cauſe ſundry Diſeaſes, Diſturbances and Paines in diverſe parts of the Body, as it circulates, ſearcheth, and wanders about, being tranſmitted and expulſed from part to part (as hoſtile and injurious) by the ſtrength and fortitude of the Archeus, or innate Spirit that inhabits as the Life-guard in each part of the Body.

For precaution therefore and prevention, as alſo for cure of diverſe Infirmities ariſing from the aforeſaid cauſe, this *Sudorifick Extract* I have obſerved and experienced often moſt uſeful.

Many Diſeaſes are expulſed by *Sudorificks* that Purgatives cannot prevail againſt; the reaſon is this; Firſt, becauſe ſome Diſeaſes do ariſe and depend upon a Vapour that is generated in the Body; and theſe Diſeaſes are more acute and dangerous than others, becauſe their matter is more active, ſubtile, and of ſuddain motions, coming near the nature of a Spirit; is more penetrative and irreſiſtible in its motions; as *Apoplexie*, Epilepſie, Hiſterical Paſſions, Swoonings, Peſtilential Seminaries, *&c.* which do not yeild obedience to Purgatives, being of a more ſubtile ſpirituous nature, is not ejected by Vomit or Stool, as Morbifick humors are; but requires a Medicine equivalent and proportionate to their nature, that is penetrative, ſubtile, and acute in operation. *Vaporoſi affectus, humoroſis periculoſiores.*

Secondly, Many Diſeaſes though ariſing from groſſer and humorall cauſes, that would obey the power and virtue of Purgatives; yet by reaſon they are lodged in the habit of the Body and more exterior parts, are out of diſtance and beyond the reach and ſphear of their activity: but a good Sudorifick penetrates and ſearcheth all parts, raiſeth the Seminaries, and enters the dormitories of lurking Diſeaſes, and gives them expulſion and tranſmiſſion, by its peculiar ſubtile energy and irreſiſtable power.

This

This *Sudorifick Extract* being graduated Univerſal in its Claſſis of operation, is fitly and ſucceſsfully uſed in all caſes where Tranſpiration or Sweating is proper for the Cure; and that we find neceſſary in all Diſeaſes that are ſeated in the habit of the Body and exteriour parts, in all degenerations and impurities of the Blood; in all Feaveriſh Diſtempers, continual or intermitting, eſpecially malign and Peſtilential; as Small Pox, Meaſels, ſpotted Feavers, Plague.

And for its virtue againſt the Plague this laſt Viſitation in this City, did give me manifold trials, with which chiefly I cured and ſaved the Lives of many Scores of People that were under my charge for Cure.

For Scorbutick perſons it is very neceſſary in moſt caſes (as in my Treatiſe of the *Scurvy* it appears) and I often uſe it in my Practice with ſucceſs, to cleanſe and purifie the Blood that is degenerate and vitiated with a Scorbutick impurity; or when the Body is imperſpirable, tumified and pufft up for want of Tranſpiration and ventilation; when pricking paines or itching in the fleſh moleſt them, by a ſaline or acrid ſerofity extravaſated, and extravagantly erratick; when Spots, Tumors, Puſtul's, Scurfe, Pimples or ſuch like appear in any part of the Body; this *Sudorifick* Medicine diſcuſſeth and diſſipateth the confluence of Humors reſorting thither, opens the pores, tranſpires and drives out the excrementitious matter, congeſted and lodged under the skin. When the Spirits are torpid dull and heavy (as it is the caſe of many Scorbutick perſons) being alienated from their purity, and darkned in their wonted ſpirituous light, by a degenerate and depraved alimentary Succus, clogging and fettering them that ſhould ſupport and maintain them with an additional ſupply of a congenerous extraction; in this caſe a good *Sudorifick* is the beſt relief, to depurate the vital ſtream and alimentary liquors of the Body, and to free the Spirits from the burthen of impurity, depreſſing and ſuffocating them.

For *Arthritick* or Gout paines in the Joynts, or a Rheumatiſmus, which is called the Running Gout; this Medicine is helpful or ſome *Sudorifick* of like nature; thoſe paines ariſing from an acrid or acid ſerofity, lancinating and pricking the Membranes or Periоſtium of the Bones being of exquiſite ſence. Now to free the Body of theſe moleſting paines, is to prevent and take away this ſeroſity, as *Horſtius* ſaith; *Impediatur ſeri proventus, tollatur ejuſdem abundantia; Arthritis crede mihi, vel nunquam, vel rariſſime, & mi-*

tiſſime

tissime saltem recurret. And this abounding serosity is best prevented and diminished by *Sudorificks*, as *Crato* hath determined: *Profectò quantum ego longa observatione & usu didici, nihil sudoriferis Medicamentis & usu continuo convenientius.* By his long experience and practice, he found nothing more available than the diligent use of *Sudorificks*, in the case mentioned.

For the Venereal Pox, this *Sudorifick* Medicine is efficacious, driving out the malignity and virrulency of that Disease; eradicating the Pocky ferment and taint, which is the *fomes Morbi*. This Extract duely repeated after Purgation, relieves the afflicted Patient, and vanquisheth by degrees the Troop of Symptomes that attend this disease: As the Gonorrhæa, Venerious Buboe's, Scabs, Paines, *&c.*

In the Cure of Hydropick persons, it is very auxiliary and helpful, by Transpiring and abating the abounding serosity, and watry humor, after a due use of the preceding Pills.

I might confirm by particular cases and Observations in my own Practice, the usefulness of this Medicine in the Diseases mentioned, but I shall not trouble you with the relations of them, intending now but a brief Discourse. Having declared some of the virtues and properties of this Medicine; it now remaines I should tell you the Dose, manner of use, and times for taking it, with the requisite circumstances.

This Extract I give to a Man or Woman, from a dram and half to two drams and a half; which is from the quantity of a Nutmeg to a Chesnut; beginning with the lesser dose, and encrease the quantity according to the condition and strength of the Body; to a Child of ten years old, you may give the quantity of a Hazle Nut.

Now because some Bodies are more easie to Transpire and Sweat than others, therefore if the first do not answer the intention of the Medicine (that is, procure breathing Sweat) the next time encrease the quantity, and take something more; it will then effect your purpose: and when you have tried the strength of the Medicine, and condition of your Body, your own Reason then will determine the quantity exactly.

A *levioribus incipere, & procedere ad fortiora, est ordo Sapientum.*

The manner of taking it is thus; You may either take it upon a knifes point, or dissolve it in a spoonful or two of Mace Ale, Posset-drink, Sack (or burnt Claret, if you be apt to Vomit or Nauseate) and about a quarter of an hour after drink a good draught of warm Posset-

drink or Mace Ale; and then you will fall into a breathing Sweat, and you may sleep if you be disposed.

Take it at night in Bed, having eaten but a light supper at six of the clock before; or you may take it early in the morning, in like manner, and lye to sweat two or three hours (not longer, that you may keep your strength) coole by degrees before you rise, be careful that you take not cold that day: when you rise, shift your linnen.

Some perhaps (as experience tells me) being too hasty in effecting their Cure, may think one or two great Sweats may do as much good as halfe a dozen gentle breathings, & so shorten the Cure; but I do not approve of that course (except it be in a suddain dangerous case, as a Pestilential Feaver, a Plurisie, Quinsy, Apoplexie, Lethargy, and the like, wherein the time of Cure is but short, and admitts of no delay. *Vehementi malo, forti omnino auxilio opus est*) * for where the Disease gives you time, do not impare Nature by violent and large exhaustions.

Sæpius mediocriter sudores movere, melius est quam semel modũ excedando vires prosternere.

If you ask how often this Medicine is to be taken: you may use it twice in a week, or thrice; on the intermitting dayes when you do not Purge, and having first taken two or three doses of Pills to cleanse the Stomach and Bowels, before you begin this Medicine, that the grosser matter, and impurity of those parts be not driven into the habit of the Body; but this is to be understood, when you take this Extract for a Chronick or Old Disease and Distemper, that moves slowly, that gives you time and space to use Medicines by degrees, in order and method; as in case of the Scurvy, Dropsie, Pox, Gout, and such like.

But in acute Diseases and suddain dangerous Sickness, as Feavers (especially malignant and pestilential) and violent pains that produce Feavers, Inflamations, Quinsies, Plurisies, Syncope, or Swooning, Mother Fits, Convulsion Fits, and the like, that acts their part with speed; delay not, but give this Medicine night or day, and at twelve hours end, or the day following, repeat it again, if the Disease continue: and if they be faint in Sweating, give them a little Cordial Water, or burnt Wine, to refresh them: thus you may do in the greatest Feaver; and although it be the common practice with Physitians to cure Feavers with Julips and Cooling Medicines; I cure them with Hot Medicines and Sweating; which is the safest and best way, I shall not dispute at this time, but referre to a fit opportunity.

For going abroad, let me caution you this; If you take this Extract

tract in the morning, you muſt not go forth that day, the pores being open: but if you take it over-night, the weather not ſharp and ſearching but temperate, your Sweat being but a moderate breathing, you may go forth next day, if your Diſeaſe, Strength, and Condition of Body admit it, elſe forbear.

To cloſe and finiſh this Claſſis, I ſhall compendiouſly enumerate the benefits by, and caſes requiring Tranſpiration and Sweating.

I.

In all humoral Diſeaſes, proceeding from or depending on ſuperfluous Moiſture, and a degenerate humor in the Veins, habit of the Body and external parts to remove the material cauſe generated, a good *Sudorifick* Medicine is of greateſt uſe; as in Rhumes, Palſies, Gouts, Dropſies, *&c.*

II.

That Vaporous Diſeaſes, ariſing from a more ſubtile, ſpirituous and rarified matter, the moſt acute and quick in motion; eluding groſſer Medicines of manifeſt and more ſenſible operation, as Purgatives and Emeticks; are checkt in their motion and diſſipated, only by Diſcuſſing, Tranſpiring, and a good *Sudorifick* Medicine.

III.

In Cold Conſtitutions, and where the Blood is groſs, thick, and impure, cauſing Obſtructions in the ſmaler Veſſels, or ſlow of motion; moderate breathing Sweats, clarifies the Blood, attenuates, rarifies and helps the circulation.

IV.

All Inflations by Wind, or ſerous watery Humors that tumify the skin, Sweating Tranſpires, Evaporates, and Breaths out.

V.

In all malignant contagious and peſtilential Feavers, as Small Pox, Meaſels, Plague, Spotted Feaver, and the like; *Sudorifick* Medicines are your chiefeſt help.

VI.

In all Contuſions and Bruiſes, recent Tumors and collection of Humors; *Sudorifick* and Diſcuſſing Medicines ſcatters the confluence of Humors reſorting, reſolves and diſſipates the matter collected, and relievs the part affected, being adminiſtred in the begining or before fixation.

VII.

In all pains Erratick or constant, arising from an acrimonious, or virrulent and malignant Humor, Scorbutick or Venerous, a good *Sudorifick* Medicine is most profitable and helpful.

VIII.

Wind and flatulent Vapors in any concave part, engirt and kept in, by inveterate Obstructions of the Ductures; Sweating opens the pores, discusseth and by insensible Transpiration sends them forth.

IX.

In all Defluxions and Destillations (so called and esteemed) to the Eyes, Lungs, Joynts or other parts; Sweating moderates and abates the continent cause, diverts the course of the Humor, by dissipation and Transpiration, and is very profitable.

X.

In degenerate alterations of the Blood by crudity, acidity, coagulation, putrefaction, *&c.* gentle breathing Sweats procure fermentation, digestion, rarefaction, depuration, and conduceth much to its restitution.

XI.

Sudorifica ad matrices seminum morbificorum pertinent.

Lastly, That the Seminaries of many Diseases dormant (*in centro quietis*) being invisible Principles, and latent for certain seasons, are not moved and expulsed, but by Medicine of the most acute and penetrative virtue, which is a powerful *Sudorifick*.

III. CLAS-

III. Classis.

of

Roboration & Strengthening.

IN moſt Diſeaſes we find Nature to be impaired and abated thereby; *plus minus, pro Morbi magnitudine & duratione*; and although it do not ſenſibly appear to us alwayes, yet ſome faculty or other in the Body is injured and weakned, not diſcernable perhaps at preſent, but future effects diſcover the ſtrength of ſome faculty is leſſned and decayed by a former injury.

But if Diſeaſes do not impair Nature, yet by the fragility of her own Principles, we find that time ſpends and decays our ſtrength, the functions of the Body do fall off and ſlacken in their duties, not ſo vigorous and unblamable in old age as in youth; therefore does require ſome ſupply and additional ſtrength, to keep the ſeveral functions up to their performance; ſo that though there were no waſting Diſeaſes, yet Roboration and Strengthning of the faculties were neceſſary, for the longer maintaining and continuance of our Beings, ſince Nature, *ſuâ ſponte*, gradually declines and waſtes away, without violence offered by deſtroying ſickneſs. But when Diſeaſes aſſociate and combine to ruine and deſtroy the fabrick of mans Body, Nature then droopes in the primeſt time and flower of her age, and calls for aſſiſtance to ſupport her from declenſions, to bear up againſt the preſſures of Infirmities and Weakneſſe. So that in all languiſhing Diſeaſes, the vital indication is principally to be regarded that ſtrength be preſerved; and though the Diſeaſe be great, yet ſo long as Nature is ſtrong, there is much hopes and encouragement of a conqueſt; but where Nature is weak and impoveriſhed

poveriſhed in the vital treaſure, a ſmall Infirmity is able to overthrow and prevail. And we find by daily experience, in various caſes and different Bodies, that the vigor and ſtrength of Nature is able to do much in her own relief, keeping off, and abating many Diſeaſes, by her own Power and Fortitude.

But where Nature is weak in the radication and connexion of her own Principles, or ſpent and exhauſted by time, or by making reſiſtance and defence againſt ſome encroaching and prevailing Diſeaſe; then ſome ſuitable auxiliary ſtrength is required, and called for, by the help of Art, applying natural adapted means to aſſiſt Natures deficiency.

You ſee what a grand buſineſs Roboration and Strengthning is, how neceſſary to be regarded, as well in a ſtate of health, where no ſenſible error in the functions appear; but eſpecially in a Morbifick State, when the Functions ceaſe or act depravedly and weakly, being fallen from their wonted regularity and due performance. This Claſſis of Roboration is of great concernment in all conditions of Life; the ſtrength of Nature is not prodigally to be expended in health, nor diſregarded in ſickneſs, but very warily and choicely to be preſerved and maintained, as the treaſury and fountain of Life.

But that you may rightly underſtand what is meant by Roboration and Supply, in caſe of Deficiency and debility; you muſt firſt know what is the Fortitude of Nature and Principle of her own ſtrength; you may then more eaſily diſcern what is congenerous with this Principle, and ſo apply a ſuitable aſſiſtance to unite with it. And for this purpoſe you muſt obſerve the daily working of Nature in mans Body, how by her diligent and induſtrious operations, ſhe is preſerved and maintained in Strength and Vigor.

So ſoon as food is received into the Body, Nature preſently falls about her buſineſs, to digeſt, to diſſolve and ſeparate the parts of it, to volatiſe, to diſtribute, to ſequeſter and throw aſide the unprofitable and excrementitious, to attract and ſuck in the alimentary, to refine and alter it by elaboration, to extract and draw out the pure ſpirituous part for ſupply of Spirits, the reſt aſſimilated into the humoral and ſolid parts; and from hence ſtrength is preſerved, and maintained. And this is natural Chymiſtry performed every day in mans Body in the regular courſe of Nature (and here I might take occaſion to ſhew the excellency of Artificial Chymiſtry, in imitation of Natures Operations, but the parergy would take up too much

much room, and disjoyn the ſence of the preſent undertaking, therefore I paſs it by) but when Nature declines, and fails in the aforeſaid ordinary and daily work of her own preſervation, and is not longer able of her own abilities to perform the task, but the ſeveral functions are weakly and depravedly exerciſed; the Body then decays apace, unleſs a proper auxiliary means and aſſiſtance be contributed to reſtore Nature to her ſtrength and regular courſe again; ſomething that muſt acuate and vigorate Nature, that muſt excite and cooperate in conjunction with the movent Principle; that as a new ſpring, will give power and force to the faculties. In things both natural and artificial, that have motion, there is a principle moving and there are parts moved; Now according to the vigor and power of the movent (*cæteris paribus*) is the force and activity of the Body moved.

You ſee that when a man is fainting, although his limbs be never ſo big, and his Body firm and ſtrongly knit together; yet his ſtrength is but as a Child then, nay he cannot bear up the weight of of his own Body. What is the reaſon of this ſuddain debility and weakneſs that a little before was ſtrong and active? the approximate cauſe is the Spirits deficiency, give him ſomething to reſtore and raiſe the Spirits again, and his ſtrength returns. You perceive by this, that the Spirits in man are the ſtrength and vigor of the man, and according to their plenty and purity, is the man ſtrong, active, light and vigorous; and therefore *Hippocrates* very fitly called the Spirits, *impetum faciens*. *Spiritus vitæ authores & fautores.*

Now ſince the ſtrength and fortitude of man proceeds from his Spirits; that which muſt aſſiſt and help this principle of ſtrength, muſt be ſpirituous and congenerous, having affinity with it, and aptitude for identity, elſe there will be no union, no aſſimilation, and conſequently no benefit, no aſſiſtance and Roboration. *Spiritus ſeminales rerum omnium ſunt archetecti; ſpiritus etiam conſervatores ſunt & protectores.*

Now the Queſtion will be asked, What this Medicine muſt be made of, what ingredients they are that muſt thus ſute and bear proportion with the Spirits of man, as a fit matter to work on, from whence may be produced ſuch a noble Medicine? Here I muſt leave the learned Phyſician and ingenious Philoſophical Artiſt to his Study.

Experience tells us that Nature by her own ſtrength and power in all Diſeaſes can do much, for their ſuppreſſion and abatement, and her own preſervation: So by a parity of reaſon, that which is a fortifier and ſtrengthner in her weakneſs and defection, is very prevalent *Natura corroborata eſt morborum medicatrix.*

lent in all Diſeaſes, and of neceſſary uſe, and may therefore juſtly be called, *Panpharmacum*, a Catholick or Univerſal Medicine; and ſuch a Roborating Medicine you will find very advantagious in hundreds of Diſeaſes; for, although the Diſeaſes be much different in reſpect of their ſeat; the parts affected, differing in Fabrication and office; and the product Morbifick matter various; yet will one grand Roborating Medicine be very uſeful in all theſe caſes, for as much as one vital principle gives life and vigour to all thoſe parts, and carry on their ſeveral Functions, and which is injured and impared in all thoſe caſes requiring reſtauration: And therefore a prudent Phyſician, mainly looks at the vital indication, to preſerve that in the firſt place, be the Diſeaſe what it will; and nature being maintained in her ſtrength, the Diſeaſe will more eaſily be baffled; and from the ſtrength of Nature our hopes preſume much in the moſt deſperate Diſeaſes; but where Nature is ſpent, not to be reſtored, there ſmall Infirmities eaſily vanquiſh and prevail. As for the product matter of a Diſeaſe, that is carried off by evacuation, but reſtitution of a faculty injured and declining, that is performed by roboration.

This Roboration and fortifying of Nature is neceſſary, where there is a debility and decay, whether by any ſickneſs, diſorder and infirmities, or by Old age, and a Spontaneous declenſion; and this Claſſis of Roboration is ſo neceſſary, and of ſuch an extent, that it comprehends within its latitude all the faculties, and hath reſpect to all the debilities and declenſions, to give them aid and aſſiſtance in the ſpring and movent of each function, where the deficiency lies; and finding this to be ſo uſeful in the cure of moſt Infirmities incident to mans Body, as alſo to eſtabliſh and confirm a Cure wrought, from recidevation and relapſe; I thought it a principal work to find out and form ſuch a Medicine, as may anſwer the intentions propoſed; and having by ſeveral trialls and improvements effected and wrought up a Medicine to the height aimed at, at leaſt already to ſuch a competent power that may be very prevalent and efficacious in the deficiencies and enervation of the ſeveral faculties; and this I have denominated (not improperly) a *Catholick*, or *Univerſal Elixir*.

In omnibus morbis ab interna radice ſcaturientibus utiliter exhibetur.

It is not neceſſary to run through all the particular caſes and Diſeaſes wherein this *Elixir* is uſeful, ſince I have given you the reaſon and intention of the Medicine, and the general ſcope of its acting, namely roboration; yet to ſatisfy you a little farther, I

ſhall

I ſhall point at ſome chief and principal heads within the latitude of its power and energy.

And firſt, the debilities of the Stomack; in the office of Digeſtion it mainly fortifies and roborates that faculty, ſo that the bad effects from thence, are notably corrected and amended for the future; namely Crudity or Indigeſtion, Flatulency or Wind, Nauſeouſneſs and Vomiting, Fulneſs or Oppreſſion, loſs of Appetite, Eructation or Belching. It fortifies and ſtrengthens a weak Stomach, excites and quickens a dull Appetite, and procures good Digeſtion (which is a great preſerver of Health) potently aſſiſting the Stomacks digeſtive ferment, being deficient and decayed by Age, or Infirmities and Diſorder. *Morbis veretriculi valde confert.*

It amends a ſtrong offenſive Breath, and checks unſavoury riſings in the Stomach, from fruſtrated and corrupt digeſtions, prevents and deſtroys Worms, bred from ſuch putrid indigeſted matter.

And not only the Stomack and firſt Digeſtion is benefited and aſſiſted by this *Elixir*, but the ſubſequent Digeſtions are promoted, and their defects corrected hereby; and this Medicine I uſe with good ſucceſs againſt moſt Infirmities, ſeated in or ariſing from the Gall, Pancreas, Meſentery, Gutts, Liver and Spleen: Eſpecially if they be languid and weak, degenerating and falling off from their duties, being obſtructed, loaded or clogged with crude depraved matter; wanting ſpirit and vigour, and acuteneſs of ferment fit for their proper works. This Medicine does acuate and roborate, giving ſpirit and vigor in the performance of their duties.

For thoſe that are troubled with Hypocondriack Melancholy, this *Elixir* is profitable, by its aperitive power and virtue, opening Obſtructions of the Liver and Spleen, diſtended and full in the ſides under the ſhort Ribbs, or pained there by reaſon of Wind and turgid Humors obſtructed in motion. *Penetrat attenuat, aperit, & diſcutit.*

It is profitably uſed by thoſe that are moleſted with intermitting Feavers, called Agues, quotidian, tertian, or quartane, being ſeated in the forenamed parts, to which this Medicine is properly aſſiſtant and auxiliary; diſcharging its virtue upon the parts ſo affected, alters and ſubdues their morbifick cauſes, and haſtens their Diſeaſes to a period, by removing their fuel of conſervation and continuance; and the diligent uſe of this *Elixir* afterwards, does ſtrengthen thoſe parts, debilitated and weakned by thoſe infirmities harbouring there; and raſeth out the bad impreſſions, left behind *In febribus intermittentibus feliciter aſſumitur.*

them, which breed future inconveniencies and are foundations laid for other Diſeaſes, which will enſue, if not prevented after this manner by good Medicine, to cleanſe and reſtore the parts injured; as frequently we do obſerve in practice.

Ad præcautionem peſtis variolarum & morbillorum præſtantiſſimũ eſt præſidium.

Tis an excellent Antidote againſt the Plague, uſed daily for preſervation; and of this I have had great experience this laſt viſitation in this City; having in its compoſition ſome of the greateſt Bezoardick Alexiterial ingredients I know; reſiſting malignity, putrefaction, and Peſtilential contagion; fortifying the Spirits to make reſiſtance and expulſion.

Triſtibus & melancholicis ſuccurrit.

For melancholy ſad and heavy Spirits, it is comfortable and refreſhing; raiſing the Spirits, and diſſipating dark cloudy Vapors that clogg and depreſs them; recreating them by its odour and ſpirituous congenerous nature, commixing and uniting with them.

Cordi opitulatur.

This *Elixir* is of good uſe, and beneficial for thoſe that are troubled with palpitations of the heart, anguſtneſs and compreſſion about that region; ariſing moſt frequently from vitiated digeſtion and Scorbutick feculency; an ill affected Spleen or Matrix; from whence noxious Vapours ariſe, and are communicated to the Vital Spirits, which afflict and irritate the heart to this diſtempered motion; and if the cauſe be very great and ſuddain, ſometimes ſwooning is cauſed thereby, as in Fits of the Mother, and paſſions of the Spleen: This Medicine diſſipates the Vapours, and prevents their cauſes of Generation, by rectifying and roborating the parts from whence they proceed.

Aſthmaticis & tuſſientibus conducit.

It is good in Aſthmaes, and ſtoppings of the Breaſt from crude Phlegm; opens the pipes of the Lungs, and helps difficulty of Breathing; ſtrengthens the Lungs, and is very advantagious for Conſumptive perſons, and that have a faint ſhort Breath, or moleſted with a dangerous Cough, inclining and diſpoſing them to a Conſumption.

Tis cordial and reſtorative, relieving and refreſhing drooping Spirits, by the Aromatick virtue and Tranſpiration of its odour; raiſing the Spirits, and cheriſhing the languid Faculties, an excellent medicine againſt Conſumptions.

Contra capitis infirmitates remedium efficax.

For Infirmities attributed to the Head, as Convulſion, Apoplexie Falling-Sickneſs, Vertigo or Giddineſs, Sleepineſs, Dullneſs, Paines of the Head, Rhumes and ſuperfluous moiſture; this *Elixir* is properly uſed and beneficial to ſtrengthen the Brain and Nerves, to leſſen and abate the antecedent cauſes of theſe Infirmities, generated

nerated in other parts, although their appearance is moſt manifeſted here. And although this Medicine is more peculiar and immediate to ſupply the natural Faculties than the other, *primo intentionaliter*; yet *conſequenter*, and in effect, the vital, animal and generative Faculties are improved and made more vigorous in their performance and functions; and alſo freed from many Diſeaſes by the rectitude and integrity of the natural Faculties, both in reſpect of prevention and alſo cure; for that the natural faculties are the Baſis and Foundation of the reſt in conſervation; and are ſupported and ſupplyed from thence, as the tree from the radix, the branches from the root; and defects, impediments and decay of the natural faculties, cauſe debility, diſorder and infirmities in the reſt, by tranſmiſſion or conſent of parts: and though the Symptomes of a Diſeaſe appear in one part, and diſorder one faculty more apparently; yet the cauſe often lyes obſcure, and is the proper defect of another; between which you would think there were no relation, nor commerce or incomodation one from the other.

If the natural faculties be vitiated in their functions and offices, all the reſt decline and ſwerve from their rectitude, and abate in their vigour; as in the Scurvy, firſt the natural faculties are debilitated and diſordered; then from hence the vital, the animal and genital do degenerate and fall off; and there is ſufficient reaſon, for that theſe are ſupplied and fed from thence: and when the natural faculties are reſtored to their vigour and rectitude, the other alſo participate of this change and are reſtored; except the particular and proper organs of thoſe faculties be made incapable of reſtitution and repair; but for the ſpring and movent of them, this *Elixir* roborates and confirms.

This being rightly underſtood, the virtues of this Medicine will appear to extend yet farther, and ſhew its power and prevalency againſt many more infirmities; and that it roborates the genital parts, and is good againſt deficiency in generation, and defects of the Seed, as crudneſs, thinneſs, degenerate pravity, and infœcundity.

It is very proper for Women that have loſt their complexion, looking pale, yellow and ill coloured; by reaſon of that weakneſs called the Whites, or wanting the due courſe of nature, by obſtructions from cold, bad diet, ill cuſtomes, and vitiated digeſtions, or a diſtempered melancholy mind; which diſturbes nature in her conſtant and regular order: you need not fear the uſe of it du-

ring the time of your monthly Purgations alſo, for it brings them down with ſafety and eaſe.

For thoſe that have ſores, or abound with corrupt humors which enforce them to keep Iſſues open, to prevent greater inconvenience and danger, this Medicine is very advantagious; applying to the Springs from whence ſuch depraved humors do ariſe, and where they are bred; prevents them in their cauſes of generation in ſome perſons; in all it abates and leſſens them in quantity, corrects and alters their noiſome corrupt quality, and in time makes your body more ſweet and wholeſome.

This *Elixir* as it is properly uſed in the particular caſes mentioned ſingly, ſo likewiſe in the ſame conjunct, and variouſly complicated and graduated, amounting to and claiming the denomination and title of the *Scurvy*, againſt which this Medicine is very effectuall, being firſt intended for the Scurvy, and neceſſarily follows the uſe of the preceding Pills, to ſtrengthen and confirm the faculties after abſterſion and cleanſing; whereby the like Scorbutick impurity and bad Symptomes ariſing from thence, for the future is prevented, and a return of the Diſeaſe prohibited (with a regular due courſe of living:) for as the Diſeaſe did grow by Errors and defects in the digeſtions, producing ſuch ill effects; ſo are they prevented by aſſiſting the digeſtions, and preſerving them in their integrity and conſtant due courſe, from deviation and declenſion.

For which purpoſe this Medicine is efficacious, to roborate the Faculties and principal parts ordained for thoſe Offices; of neceſſary uſe for aged and weak perſons, whoſe faculties fall off from their integrity, and abated in their vigour, do performe but weakly and deficiently; and therefore alſo proper for ſuch who are recovering or lately recovered from ſome great Diſeaſe, which hath enervated and debilitated ſome principal Function, leaving the character and impreſſion of an evil cauſe behind upon the parts where ſuch functions are executed; and renders them indiſpoſed and unfit in their duties, and layes the foundation of new Diſeaſes to enſue from hence; and this is frequent after Agues ill cured.

Spiritus omnium facultatum reficit.

And that you may uſe this Medicine to the beſt advantage, take this Advice; that if your body be foul, firſt cleanſe with a doſe or two of the Scrobute Pills, then begin with this *Elixir* to ſtrengthen the faculties, and you will daily perceive a growing benefit encouraging you to continue the uſe thereof; which is done with the leaſt of trouble, not incommodating your occaſions, that amidſt affaires,

faires, in Journeys, or Vioages, it hinders you not, nor ties you to inconvenient obſervance, nor of the ſeaſon, but is profitably taken at any time of the year, in Froſt or Heat of Summer.

The doſe for Man or Woman, is thirty drops: for Ten years Old, twenty drops: for Five years Old, ten drops.

And obſerve this Rule; That at the firſt taking, you begin but with half the doſe that is appointed for your Age; as thus. Thirty drops is appointed for a Man, let him begin with fifteen drops, and then augment two or three drops every day after, until he aſcend to Thirty, and there continue.

Take it (in Bed if you be weak) in a ſpoonful of good Canary, every morning, and one ſpoonful after to waſh your mouth (if you will) faſting an hour and half after, and likewiſe at five of Clock in the afternoon (purging dayes excepted) but you are not ſo ſtrictly to obſerve the afternoons; that if your occaſions do not well permit, as when you muſt be abroad, or the like, you may omit.

Note, that in the uſe of this *Elixir*, with the preceding Pills, it is beſt to begin with the Pills.

Alſo that this *Elixir* is not to be taken thoſe dayes you purge, but on the intermitting dayes, between Purging.

Alſo, That this *Elixir* is not to be taken or taſted alone, but mixed in ſome liquor, and that ought to be good Canary; for bad Wine alters and damps the Spirits of the Medicine. French Wine Beer, or Ale is not ſo good; as ſome have tried it in thoſe liquors.

If any deſire further to be ſatisfied in the uſe of this Medicine, upon their application to me, I ſhall reſolve their doubts.

For keeping this *Elixir*, let it be well ſtopt; for dropping of it exactly, a Cruet is beſt; or you may put your knife under the mouth of the Bottle, ſloping the point downwards, and you may diſtinguiſh the drops from the point of the knife.

If you keep it in a Cruet, corke the head with leather over it; and put ſoft Wax at the end of the Spout; when you drop it, give it vent at the Corke, elſe ſometimes it will not drop.

Some there are (through ignorance) have condemned this Medicine, as being too hot; and therefore they ſay cautiouſly to be uſed in Summer and Hot Weather, as alſo by thoſe that are of a Hot Conſtitution.

To which fooliſh Cavil, I anſwer; That a hot Medicine and ſpirituous Liquors, are as requiſite in Hot weather as in Cold. Firſt, Becauſe the ſeaſon does not forbid it: Wines and Spirits are as needful in Summer as Winter; and this our Southern Plantations do witneſs; becauſe in Summer and Hot Climates, there is a greater Tranſpiration and exhauſtion of Spirits by the pores, being more open and paſſable than in Winter, when Tranſpiration is reſtrained and abated, by reaſon of Cold, occluding and ſhutting up the Pores. Secondly, Roboration is not performed but by a hot Medicine; for, That which Roborates muſt unite with the internal principle of Roboration, giving it an additional ſupply; and this roborating Principle is hot. But you will ſay, *Mans Body is not hot, but temperate; therefore that which is neareſt and agreeable to the nature of man, muſt be moderately hot; but this Elixir is extream hot.*

I anſwer; The Spirits in mans Body being extended throughout the whole, begets but a temperate heat (as is ſenſibly perceived by the touch) but thoſe Spirits when contracted, and brought into any particular part, from what cauſe ſoever, as in caſe of violent pain or inflammation; the Spirits ſo united together, augment the heat of that part, and that which was moderately hot before, is now become burning hot, as we phraſe it in Engliſh.

This being premitted and conſidered, I ſhall with much reaſon affirm; That what Medicine the Mouth will endure to receive for heat (being liquid) the Stomack may receive it much better; the whole Body very acceptably. For, ſo ſoon as this ſpirituous Medicine comes into the Stomack, it dilates it ſelf, and ſuddainly penetrates into all the parts, each part participating of its virtue; and being thus expanded and disjoyned, that which before was hot in the Mouth, is become moderate and temperate in the whole Body. And obſerve, that the heat of this Medicine is not Corroſive, like Spirit of Vitriol, but Balſamick and congenerous, ſuiting with the Spirits of Mans Body.

A *Sum-*

A

Summary Collection and Corollary.

I Have briefly pointed out a ſuccinct method of Curing, facile and applicable to all Diſeaſes (at leaſt a very few excepted) whereby with a very few Medicines, graduated and endowed in Univerſality, an expert Phyſician applies himſelf to all Diſeaſes with much leſs trouble than by a tedious method, with various ſubordinate Medicines, and very numerous Specificks, which is burdenſome to the memory, troubleſom in procuring, and more uncertain in the event.

Medicamenta ſingulis ſignaturis invenire oppoſita fruſtra laboramus.

For my own part, I am not credulous concerning Specificks delivered by the Authority of Writers (who often receive it from a ſecond hand) further than their manifeſt qualities and operations, ſufficiently known, perſwades and enforceth my Reaſon; but a blind aſſent to their occult virtues, delivered by Tradition, I think is grand folly (more fit for Old Womens Receipt-Books, and Quacks, that can give no rational account of their Medicine, than for the learned Phyſitian) and he that gives himſelf up to ſuch a belief, ſhall find his expectation very often fruſtrate, and that practice is meerly Emperical: But he that formeth Medicines rationally and radically, anſwering the deficiency and deviations of Nature in her Principles, hath a right notion

tion of the true practice of Phyſick. He that knows and aimes at the firſt declenſions and fallings off, the disjunction and ſeparation of the Principles of our compoſition; that conſiders the body of Man as a machine or curious Engine, contrived with various concurrent, ſubordinate, internal motions; that hath a right conception of the Archeus, or grand movent, which ſets all on work; that Phyſitian levels at the mark, and his practice is truly rational; he then ſees the folly and inſufficiency of our common Diet-drinks, Syrapes, Lohochs, and ſuch like.

The Ternary of Medicines in this Book mentioned, are laid as an example or pattern for imitation, each of them taking up a compleat Claſſis, or diſtinct and grand intention to be aimed at and proſecuted in every Diſeaſe; not that every Diſeaſe requires ſatisfaction in each of them; but according to the greatneſs and ſituation of the Diſeaſe in the Body, will it require a proſecution in one or more of theſe Claſſes.

For Example; If you complain of the Stomack only, then cleanſing (if it be foule) with the Pills, and roborating with the *Elixir*, to ſtrengthen and confirm the Digeſtion, is ſufficient; but if the blood be degenerate and naught, the habit of the Body foule, or Nature working ſomething out to the exteriour parts, appearing upon the skin, or the Spirits ſeized by ſome malignity depreſſing them; then the *Sudorifick Extract* is moſt proper and powerful, to cleanſe and depurate thoſe parts, and to free the Spirits oppreſſed. Therefore, as the condition of the Patient is, one, two, or all three may be requiſite, according to the ſeat and complication of Infirmities.

And that Body which requires the uſe of the Three Medicines in Chronick Diſeaſes, obſerve this method.

Firſt begin with the Pills, to cleanſe the firſt region of the Body, as the Stomack, Guts, Meſentery and Spleen; then uſe

uſe the *Elixir* for Roboration and cheriſhing of Nature, that the Body be not weakned, and ſtrength exhauſted by evacuation: afterwards come to Tranſpiration and Sweating gently with intermiſſion; and the intermitting dayes keep to the *Elixir* for Roboration; and by this rational courſe, you will Conquer your Infirmities, preſerve your Strength by this method, not impairing but aſſiſting Nature in the whole courſe.

And according to this eaſie and compendious method, may a prudent Phyſitian (having attained radical Medicines) contract his Practice and form a method to himſelf, agreeable to ſuch Univerſal Medicines in all caſes, with credit to himſelf, and ſatisfaction to his Patients: But ſuch Medicines are not eaſily attained, but by a perite and induſtrious Artiſt in Chymical Phyſick; not every Pretender in Chymiſtry, but he that hath laid a Philoſophical foundation, and hath traced the courſe of Nature, in the Macrocoſme or Univerſe, and the Microcoſme its Compendium; that can rightly Anatomiſe the Body (not with a knife) into its Principles; obſerving their intertexture, connexion and mutual compliance; knowing the Characters of their exaltation and depreſſion; disjunction, diſcord and diſſolution, by the Phænomena in their effects and products; that man is a Phyſician indeed, and can do much for the honour of the Faculty.

But I would not be underſtood by the whole Diſcourſe, as if I aimed at the excluſion of all other Medicines, and formes of Medicines, as altogether uſeleſs and wholly to be laid aſide; but that a Clyſter may conveniently be uſed in ſome caſes; or another Medicine in ſome eſpecial differing caſe, or extraordinary condition of the Patient or part affected; but to ſhew hereby that a numerous company and multiplicity of Medicines appropriate to particular caſes, are not ſo neceſſary, but a rational practice may be inſtitu-

ted, compriſed within ſome few heads, having a ſingle radical Medicine to each, which is Univerſal; anſwering the ſcope and latitude of thoſe grand intentions of Cure; wherewith a Phyſician may be furniſhed for a compleat practice, and effect great Cures in divers and difficult caſes, and not be branded for an Emperick with his Panpharmacums: and therefore if an able rational Phyſitian practiſe but with a few Medicines, tis not becauſe he knows no more, but becauſe it is not neceſſary to uſe more, when he can do his buſineſs with fewer. *Fruſtra fit per plura, quod fieri poteſt per pauciora.*

Morbi multi unico Remedio curantur; cujuſlibet enim membri plaga non habet peculiarem ſemper cauſam; ſed ab uno eodemque exiguo licet ſemine, plures ſurgunt affectus.

I know here are many Objections and Quaeries to be ſatisfied; but I cannot ſpare time at preſent for their ſolutions; elſe I would anticipate the Cavils and Sophiſms, that ignorant Pretenders, or more ingenious Wits might caſt in, to obviate theſe Truths: but I muſt referre that to another opportunity for a clearer illuſtration of what hath been aſſerted.

FINIS.

Books written by the AUTHOR:

Tutela Sanitatis, ſive Vita Protracta.

The Protection of Long Life, and Detection of its Brevity, from Dietetick Cauſes and Cuſtomes; wholeſom precautions in Dyet, and daily practical Rules, for the Preſervation of Health and Prolongation of Life.

With

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